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hand to the unknown original from which our version was ultimately derived. So far as my experience goes, tribes in very intimate contact with each other tend to equate their mythological heroes. Supposing that the Blackfoot first ascribed instructions as to the skinning of buffalo to their trickster, this would of course be an illustration of the present theory; but if the Assiniboine had picked up this item with others and transferred them to *their* trickster because they had come to regard Napi and I^kto^mi as one, the psychology of this process would be naturally quite different.

In spite of these indispensable provisos, certain useful practical conclusions may be drawn from the foregoing considerations. The trickster may be an older type of character in a given mythology than a properly so-called culture-hero. It will be desirable to determine for every area whether a real culture-hero exists. If not, the next question will be to what extent the problem of the origin of culture has been attacked systematically, whether a stereotyped answer has been developed, or whether the problem has been solved piecemeal by associating definite cultural traits with already preëxisting mythological figures. In this way it will be possible to test to what extent the hypothesis here advanced is applicable.

Robert H. Lowie.

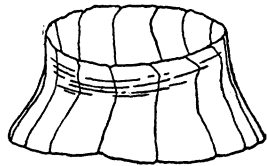
TRANSMIGRATION IN CALIFORNIA. — Among the Indians of California, belief in transmigration is widespread. Most of the tribes say that the mythological beings whom they call "The First People" became animals or other natural objects before real people were created. The belief that existing people, after death, enter, or are transformed into animals, is less common. At the same time most of the Sierra tribes and some of those in Southern California hold that a large owl (usually the Great Horned Owl) makes a practice of capturing ghosts of the departed. This belief I have encountered from the Noto'koiyo or Northeastern Maidu southward to the Tejon and even to the To'ngvā of San Gabriel.

I was once asked by a Northern Mewuk if I had ever seen the broad belt of bony plates which surrounds the eyeball of the Great Horned Owl (see accompanying figure). On replying that I had, I was assured that these closely imbricating plates are the "finger-nails all jammed tight together of the ghosts caught by the owl."

The Northern Mewuk believe that the ghosts of good Indians turn at once into the Great Horned Owl (Too-koo-le) and remain this bird forever after; but that bad Indians turn into the Barn Owl (Et-tā'-le), the Meadow-Lark (Yu'-kal-loo), the Coyote (O'-lā-choo), or the Gray Fox (Choo'-moo-yah). Whatever mammal or bird an Indian becomes after death he continues to be forever — there is no change after that.

The Pā'-we-nan or Southwestern Maidu say that when a person dies his spirit (*oos*) goes out and may go into any one of a number of animals or things. It may turn into an owl or a coyote, a snake or a lizard; it may become a whirlwind,¹ or it may go into the ground and become earth; sometimes, but rarely, it goes off to a good place.

¹ The Northern Mewuk also say that whirlwinds and dust whirls are ghosts dancing swiftly round and round, and warn people to keep out of their way.



Among the Southern Mewuk the old people say that if a person dies without a hole in the septum of the nose, he will turn into a fish. In this tribe it was formerly the practice of both men and women to perforate the nose for the insertion of a rod of white stone or shell called *kun-no'-wah*.

C. Hart Merriam.

LOCAL MEETINGS

IOWA BRANCH

The Iowa Branch of the American Folk-Lore Society held a meeting on Nov. 26 and 27 in conjunction with the Iowa Society of the Archæological Institute of America and the Iowa Anthropological Society, at the State University of Iowa in Iowa City, at which the following papers were read: "A Chapter of Romance in Archæology," by Dean Alfred M. Haggard, Des Moines; "The Folk-Lore of Plants," by Professor Thomas H. Macbride, Iowa City; "Some Contributions of Anthropology to Sociology," by Professor John L. Gillin, Iowa City; "New Light from Old Lamps," by Rev. J. George, D. D., Atlantic; "Some Phases of Indian Life," by Mr. J. W. Rich, Iowa City; "Some Early Corinthian Vases," by Professor William S. Ebersole, Mount Vernon; "The Religious Customs of the MacDonaldites of Prince Edward Island," by Mr. John F. Reilly, Iowa City; "A Preliminary Report of the State Historical Department of the Excavation of a Mound in Boone County, Iowa," by Mr. E. R. Harlan, Des Moines; "Remarks on the Human Population of the Hawaiian Islands," by Professor Charles C. Nutting, Iowa City; "The Story of the Basilica de Guadalupe," by Mr. Ernest Jules Aguilar, Mexico City, Mex.; "Informal Report on an Alleged Find of Copper Plates in Michigan relating to the Doctrine of Latter-Day Saints," by Mr. Johnson Brigham, Des Moines; "The Precinct of Aglaurus at Athens," by Professor Charles H. Weller, Iowa City; "The Story of the Isle of Man," by Mrs. A. M. Mosher, Cambridge, Mass.

BOSTON BRANCH

During the past two seasons the Boston Branch held meetings regularly. In 1907-08, papers were read as follows: "Folk-Lore Survivals in Shakespeare," by Professor William Neilson of Harvard; "The Oriental Alexander," by Professor George F. Moore of Harvard; "Social Customs and Etiquette of the Chinese," by Mr. Edward B. Drew of the Chinese Imperial Customs Service; "The American Indian Medicine-Man," by Dr. Roland B. Dixon of Harvard; "The Cult of the Bull," by Professor Charles St. C. Wade of Tufts College. At the annual meeting in 1908, officers were elected as follows: President, Professor Frederic W. Putnam; First-Vice-President, Dr. Alfred M. Tozzer; Second Vice-President, Mr. Fitz-Henry Smith, Jr.; Treasurer, Archibald R. Tisdale; Secretary, Helen Leah Reed; Advisory Committee, Miss Anna Clarke, Miss Marie Louise Everett, Mrs. James C. Hopkins, Mrs. Alexander Martin, Mr. R. Gorham Fuller, Professor Lawrence B. Evans. Papers read at the meetings of 1908-09 were: "Picture Writing and the Alphabet," by Dr. Alfred M. Tozzer of Harvard; "Humorous Stories of Nasr Ed-din-Hodja," by Mr. A. H. Lybyer of Harvard; "Myths and Ways of